241 /45 cont./ When all the sawahs have been completely harvested, the day for the ritual is set. This is the job of the [793] pinati (1) of Bontoramba, who is also the person who carries

1. Pinati is the title of the functionary who is usually charged with the execution of the ritual. Compare B.F. Matthes, Wb., p. 111.

out the actual ritual on that day. Around ten o'clock in the morning, those who wanted to take part in this harvest ritual [821] had already begun to gather at "the Lord of the Land." The ritual must take place before the sun begins to descend again, because, so it is believed, the rising of the sun benefits the growth of the rice. The women brought bowls of offerings 241 with them. Every house is expected to bring an offering, it is 782 said, and one proceeds from the assumption that everyone is interested in the harvest. When the ritual began, I counted only 45 offering bowls from 42 different houses. Thirty-four of these 42 /46/ houses belonged to the Kapala group, 1 was occupied by members of the Mangenre group, and 5 belonged to the Rest group. Two bowls were from people outside Bontoramba who owned land in this region.

The second offering bowl from one and the same house, in two out of three cases, was designated for the second family living in that house.

In the three out of five cases in which the Rest group brought 471 an offering bowl, it appeared that no one from the house con- 241 cerned had been recorded in the land-tax register. One of these 782 concerned a follower who brought the offering for the sawahs of his master, who lived elsewhere; the second concerned one who worked sawahs belonging to a kinsman residing in Buttadidi; the third case is that of one of the kampong functionaries who

Gorontalo OG4
Malays AN5
Javanese OE5
Batak OD5
Makassar OG6

I 172 [85 cont.] (Palembang and Benkulen). These objects are often stone wedges, which were probably used for cleaving wood or as cutting or chopping tools and as axes and similar tools. The raw materials from which these axes and chisels were made are basalt and trachyte for the roughest tools, while for the finer and hardest tools finely polished silicates, such as jasper, flint, agate, etc., were used.

I 172 174 It is well known that a number of similar stone objects has been found in different places in Europe, stemming from the time when in our part of the world, too, the working of metals was still unknown.

When the origin of the stone tools was less well understood than it is now, they were regarded as products of atmospheric fire and thus were called thunderstones and thunderbolts (1),

MK Bt J M G I 172 821

1. Lubbock, Pre-historic times, p. 427.

names that are still generally found among the peoples of the Malay Archipelago who still regard them as products of thunderstorms. A few examples will not be amiss here. Objects such as chisels, axes, wedges, etc. are called thunder or lightning stones, watu-ing-kilat by the Alfoer of the Minahasa, gigi-guntur in Malay, huntu-gĕlap in Javanese, sait-ni-porhas in Batak, isi-gutu in Buginese, gigi-gunturu in Makassarese, and batu-lintar among the Malays of Malacca.

G I 779 821 These stones, regarded as of supernatural origin by the natives, are treated with superstitious respect. On north Celebes, for example, these stones are used for conjuring rain. In times of prolonged drought, the stones are wrapped in special leaves and put in a pot with water, which is left standing in the yard during the night in the hope that it will cause rain. In conformity with this conception concerning the origin of these stones from prehistoric times, the natives pretend that such objects [86] are always found in or in the vicinity of trees that have been struck